THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.—ISAIAH 51: 7-8.

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A DISPENSATION OF GATHERING.

REMARKS MADE AT THE TABERNACLE, SALT LAKE CITY, SEPTEMBER 23, BY PRESIDENT GEORGE Q. CANNON.

IT is very gratifying to hear from time to time the testimonies that are delivered from this stand by Elders who have been in foreign lands preaching the Gospel. Every one who has been faithful and has striven to do his duty while abroad comes back bearing the same testimony. From all lands they bring tidings of conversion of souls to the truth.

There is something very remarkable in this. Of course, the frequency with which we hear these reports may make them less remarkable in our minds; but it is truly marvelous what the Lord is doing in our day gathering people together and bringing them from so many lands to Zion. This gathering is one of the peculiar features of the work of God in the last days. Very soon after the organization of this Church it was predicted that there would be a gathering together of the people of God. I do not know any single evidence to sustain Joseph Smith in his character of a prophet more convincing than this; for when it was uttered by him such a thing as the gathering of people in the manner we have been gathered was unknown among men, and could not have been understood had God not revealed it. But wherever the Elders of this Church preach the Gospel, there comes over those who accept their testimony a desire to associate themselves with us in this place which we call Zion.

The Lord revealed in the early days of this Church that this should be a gathering dispensation. There were reasons given why it should be so. He commanded His Elders to go forth and bear testimony to the people that

calamities and judgments in various forms were about to be visited upon the inhabitants of the earth, and that as it was in the days of Noah, when an ark was prepared for those who would escape the flood, so it should be in the last days. The people are to be gathered out that will listen to the message of salvation, preparatory to the coming of the Son of Man and the outpouring of these judgments of which nearly all the prophets have spoken. We talk about warning the nations of the earth. The very fact that this gathering is going on from year to year ought to be a warning to all people, for it is something extraordinary among men.

I have felt impressed of late to talk to our people in relation to preparing ourselves more than we have done for the coming of the Lord. He has told us that His coming shall be as the coming of a thief in the night. It will be unlooked for, unexpected, and people will not be prepared for it, except they are living in close communion with Him. We have a great work to do preparatory to this glorious event. The Lord has given unto us knowledge that this is His work. We are not walking in the dark; we are not following some man or men, and relying on their testimony as to what is true; but we have received knowledge from God, individually, concerning the truth of this work. Nothing short of that could have held this people together in the midst of the persecution and trial through which they have had to pass.

But coupled with this knowledge there is great responsibility. It is our duty to carry the Gospel to all the nations of the earth, to let them know that which we know, to tell them what God is doing in the midst of mankind, and as far as we have knowledge, to impart to them that which He is about to do. We cannot escape this responsibility. Our Elders must carry this Gospel to the inhabitants of the earth, and they must gather out from every nation people who will receive the truth and put it into practice. This organization will embrace within its limits people of every nationality upon the face of the earth. This work will not be confined to America, or to Great Britain, or to Scandinavia, or to any other country from which people have already been gathered. The Polynesian islands are ready to contribute their portion, and the Oriental lands have scarcely been touched yet. We shall have to gather representatives from all these countries to swell the number of those who shall be prepared for the coming of the Son of Man. He will surely come. The heavens cannot hold Him. He has revealed in these last days concerning His coming and that which ought to be done by us to prepare for that coming, and it is one of the greatest works ever committed to the children of men.

In connection with this there will be great destruction among the wicked. Pestilence, famine, war, and all kinds of judgment will be poured out upon them. These things are true whether men believe them or not. Noah preached a long time to the people when he was on earth; he labored diligently to warn them of the destruction that awaited them; but they would not believe him. We have not a full account of his labors, but, knowing mankind as we do, we can imagine how he must have been ridiculed and laughed at when he attempted to build the ark. According to the knowledge that has been communicated to us, the greater portion

of his family refused to believe him, and they were destroyed with the rest of the inhabitants of the earth. Only three sons and their wives, and his own wife, were saved with him. His family, no doubt, was a numerous one, and they had spread abroad. He had sons and daughters, and he had grandchildren; but they all refused to receive his message, excepting the few that I have mentioned. Nevertheless, the dreadful consequences which God had inspired him to predict were not averted.

So in these last days. We are continually subject to ridicule for what we are doing. Our doctrines are impregnable, so far as the Bible is concerned. No man can successfully meet the Latter-day Saints on the Bible. It is our Bible. We need not talk about "Joseph Smith's Bible"; King James' translation of the Bible is sufficient for us to prove the doctrines we teach to be from God, for they are precisely similar to the doctrines taught in the ancient days. It is our Bible more than any other people's, because we live nearer to it, we practice its principles, we teach its ordinances, and we do everything for man's salvation that it teaches us is necessary. Men have ceased long ago to endeavor to disprove our doctrine from the Bible, and in place of that they have had recourse to falsehood, to maligning us, and telling all manner of stories concerning us to prejudice the minds of those who would listen to them. That is now their only refuge. I do not wish to speak disrespectfully of any of the Christian denominations, because in them are thousands of just as honest and sincere people as we are, but take the doctrines they teach, and what similarity is there between them and the teachings of the Savior and His Apostles? Scarcely any. Now the Lord has restored His everlasting Gospel to the earth in purity and power, and to have it come pure and undefiled, and with the proper authority, it was necessary that there should be angelic visitation. Men did not have the authority. The gifts and blessings of the Gospel and the Holy Ghost were not enjoyed, and the signs did not follow the believer; but when the Gospel was restored, men began to administer in the ordinances of the Gospel by authority, calling men to repentance, and baptizing them according to the ancient order, and laying on hands for the reception of the Holy Ghost. The same signs, the same union and love were restored to the earth that were enjoyed by the former-day Saints.

As I have said, this is a gathering dispensation. We are gathering out from the nations of the earth, and shall continue to do so. Not very many people will come, probably, but we will gather out all who will obey the truth, and who will love it more than anything else. These valleys will be filled with people of this description from every land; and not only these valleys, but we will extend east and west, north and south. We have always had great views with regard to our future, and the Lord has blessed us thus far in fulfilling our expectations. We expect to be persecuted and hated. As we gain in strength and power, jealousies will arise, and attempts will be made to crush us, as has been the case in the past. You know how it was in the early days. I can remember very distinctly when we were told that the people of a township, and then a county, would rise against us; and after a while it should be a State, and

that the opposition would increase as the people of God increased. It has been the case thus far. In the eyes of many people we are a dangerous element because we are united. If we were divided and split asunder, full of strife and litigation, we should not be feared. Yet we ought not to be feared, for we have done nothing but good to our fellow-men. We have desired to give unto them the same principles and the same spirit that God has given unto us. God intended, as has been predicted in the Book of Mormon, to make of these United States, if they would receive His Gospel, the mightiest nation on the face of the earth. It is the mightiest now, and if they would receive the message He has sent unto them, He would impart to them His power, and acknowledge this nation as His own. But they murdered the Prophet of God—the man whom God had called and inspired! They were not satisfied till he was slain, thinking thereby to destroy the work which he had been the instrument in the hands of God of founding. He would have saved the nation by the wisdom which God gave him, if the people had listened to him. There would have been no war of the rebellion if Joseph Smith's counsel had been listened to. If the principles he taught had been heeded, the nation would not have been rent asunder as it was during that bloody period. Instead, it would have gone on increasing in strength and power, the blessing of God being with it. God laid the foundation of freedom in this land. He inspired the men who fought the battles of the revolution; He inspired the men who framed the Constitution of the land, and made it a free land to every man that should come within its borders. We have been trying and are now trying to sustain these principles here. We want to raise a pure people here. We want to put an end to sin as fast as we can. We have tried it now for fifty-three years. When we came here we had but little to do in this direction; but sin and wickedness has increased. We have done and are still doing our best to stem this tide of iniquity that would destroy us if God were not with us. But we are not going to be destroyed. I want all to understand that. God has founded this Church, and it will stand until the Lord comes. All the powers of earth combined cannot destroy it. Men may be killed, as they have been; the people may be robbed, plundered and driven, as they have been; but the truth is here and it has come to stay; the priesthood of God is here, and it will not be taken from the earth again.

[TO BE CONTINUED].

DEATH OF PRESIDENT EDWARD PARTRIDGE.

PRESIDENT EDWARD PARTRIDGE of the Utah Stake of Zion, passed peacefully away on Thursday, November 19th, at 4 a.m., at his home in the Fourth Ward, Provo, surrounded by members of his family and friends. He has been confined to his bed for about three weeks, first suffering from pleurisy, and for a week past from typhoid fever. He has not spoken since 2 a.m. on Wednesday, having been unconscious most of the time. Previous to the illness which caused his death, Elder Partridge had been in feeble health for some months, and when it became necessary for him

to take to his bed he had little hope of, or desire for recovery, even before his illness was considered fatal. He was ready and willing to leave this sphere of action and join the many friends who have passed beyond the veil.

President Partridge was a quiet, unobtrusive, sensitive man, whose whole life has been devoted to the furtherance of the work of God. He was earnest and sincere in all his undertakings, and merited and enjoyed the respect of the community. He had many friends in various parts of the State where he has lived. His life has been busy and well spent, and he leaves a record without blemish to be cherished and honored by his posterity through coming generations. He was an example of unselfish devotion to the Gospel, his course in life being worthy of emulation by all the Latter-day Saints.

Edward Partridge was born at Independence, Missouri, June 25, 1833. His parents were Edward and Lydia Clisbee Partridge, his father being the first Bishop in the Church. The earliest recollections of President Partridge were of the mobbings of the Saints in Missouri. When eight years and two days of age he was baptized in the Mississippi river. He came to Utah with his mother and other members of the family in 1848, his father having died in 1840. In 1854 he was called to fill a mission to the Sandwich Islands, where he labored three years. On February 4th, 1858, he married Miss Sarah Lucretia Clayton, a daughter of the late Wm. Clayton, and moved south at the time of the "Move." Shortly after returning he was set apart as a member of the High Council of Salt Lake Stake, and lived for several years in Farmington, where he had charge of Apostle Amasa Lyman's farm. On February 15th, 1862, he married Miss Elizabeth Buxton.

In 1864 he moved to Fillmore, Millard county. On May 9th, 1864, he was set apart as Bishop of Fillmore, which position he filled for a number of years. In 1877 he was called to the office of counselor to President Hinckley, of the Millard Stake. On May 1st, 1882, he left on a second mission to the Sandwich Islands, taking a part of his family with him. He was President of the mission for nearly three years, returning in March, 1885.

After his return, President Partridge located in Provo in order to take advantage of the educational facilities offered by the Brigham Young academy, for the benefit of his children. He was soon after called to labor as a home missionary, and the offices of alternate to the High Council, High Councilor, and in 1892 became second counselor to President A. O. Smoot in the Stake presidency. At the death of the latter, in 1895, President Partridge was called to fill the vacancy, and has since held that position.

Elder Partridge has filled many other offices of honor and trust in the Church and State. He served in the Territorial Legislature, and was a member of the State Constitutional convention in 1895. He has filled every position with honor and integrity. He was the father of seventeen children, twelve of whom are living, and are men and women of high standing in the community in which they reside. He has twenty-four grandchildren and one great-grandchild living. He has been very dili-

gent during his life in keeping his journal and genealogy, and much valuable historical data and reminiscences of prominent men and events connected with the Church are recorded in the former.

President Partridge's death causes a feeling of deep regret in the community, though it has been expected for several days. His upright character had won for him the friendship of all the people, who sincerely sympathize with the bereaved relatives.

The funeral was held on Monday, 19th ult., in the Stake Tabernacle, at Provo.—*Deseret News.*

THE STONE OF JACOB.—The most precious relic in all England and to the English in all Europe is an old Gothic chair which stands in the chapel of St. Edward in Westminister Abbey beside the sword and shield of Edward III. It is made of black oak in the gothic style, and the back is covered with carved inscriptions, including the initials of many famous men. The feet are four lions, that look like poodle dogs with their tails curled up over their backs. The seat is a large stone about 30 inches long by 18 inches wide and 12 inches thick, and all the sovereigns of England for the last 800 years have sat upon it when they were crowned. The chair is known as the coronation chair, and the stone is claimed to be the same which Jacob, the son of Isaac, the son of Abraham, used as a pillow when he laid down to sleep on the star-lit plains of Judah that memorable night as he was on his way from Beersheba to Haran in search of a wife. It was then he had his dream, and saw angels and archangels ascending and descending a ladder that reached to heaven, and Jehovah came to him and made the great promise which is being fulfilled to the Jews this very day. And Jacob took the stone and set it up for a pillar and poured oil upon it, and vowed a vow and called the name of the place Bethel.

The kings of Israel were crowned upon this stone from the time that they ruled a nation—David, Saul and Solomon, and all the rest.

The story goes that 580 years before Christ, at the time of the Babylonian captivity, Circa, daughter of Zedekiah, the last king of Judea, arrived in Ireland, and was married at Tara to Heremon, a prince of the Tuatha de Danrn—which is said to be the Celtic name of the tribe of Dan. The traditions relate that this princess went originally to Egypt in charge of the prophet Jeremiah, her guardian, and the palace Taphanes, in which they resided there, was discovered in 1886 by Dr. Petrie, the archaelogist. After some years they went hence to Ireland, and from Circa and Heremon Queen Victoria traces her descent through James I., who placed the lion of the tribe of Judah upon the British Standard.

Jeremiah is said to have concealed this sacred stone at the time of the destruction of Jerusalem and the captivity of the Jews, and to have brought it, "the stone of the testimony," to Bethel, the only witness of the compact between Jehovah and Israel, where it was known as the *lia phail* (stone wonderful). It was carried to Scotland by Fergus I., and thence to London in the year 1200, and has been used at the coronation of every king and queen of England from Edward I. down to Victoria. It is thus the most priceless historical object in the British empire, as it was the

palladium of Israel. It is a curious fact that the altars of Ireland were called Bothel, houses of God.

In the same chapel, surrounding the coronation chair in Westminster Abbey, are the graves of six kings, five queens, four princesses, a duke and a bishop.—W. E. CURTIS.

THE SOWER AND THE SEED.—The sower has nothing to do but to keep on sowing good seed. He has nothing to do with making it grow. He could not make it grow were he to put all his strength on a single spot of ground or a single seed. The truth has its vitality in itself and doesn't need anything else than a fair chance to reproduce itself. It cannot scatter itself, nor can it furnish the ground, or prepare it for its own reception. The ministry do not give vitality to the words of Christ, but it is theirs simply to keep on teaching the truth everywhere, and using every opportunity to do so. The truth preached by them cannot carry itself from land to land. It cannot discover the good soil, but simply lies where it is made known, and produces results when it has a fair chance. The power and effort is all of God Himself.

Men must be taken as they are. No man can tell beforehand whether the truth will take effect in the heart of this or that man. The day shall declare it. Many a truth spoken to an individual may seem to have sunk out of sight for ever, and yet in after life be brought to mind and be of immense service, both to himself and to others with whom he may be associated. When the seed is best planted it is covered up so that not a trace of it can be seen. The truth is most effective when it has been wholly absorbed in the heart. By and by it begins to show in the speech and life. Sometimes this process is almost instantaneous, as in the case of the seed that fell on the rock. But its permanent effects are more frequently seen when time is taken to consider and digest the truth in its bearings. Sudden conversions, too often, not always, are followed by speedy apostacy.—*Christian Institute.*

THE gold in the United States Treasury reaches the enormous sum of four hundred and fifty-one million dollars. It is almost impossible for the mind to grasp what that means in dollars, as it can compute the distance of the stars but cannot conceive it. The easiest way to get a conception of the vast amount of gold held by the treasury is to reduce it to tons. Measured in tons it would be about six hundred, which would requre thirty cars carrying twenty tons each to haul it.

AFTER nearly thirty years of constant effort and the expenditure of nearly half a million dollars, American scientists have succeeded in accurately measuring the earth. They learned that its diameter through the equator is 7,856 miles. Its height from pole to pole is 7,899 miles. The earth, therefore, is flattened at the poles; and while this fact has long been asserted, the actual measurement has removed the question from the domain of doubt.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 6, 1900.

IT MAY BE A CHANGE.

THERE is no use in denying that "Mormonism," from the time of its modern origin, has been under a cloud. The reasons for this we need neither seek nor give, save that fundamental one presented of Jesus as a legacy to all His followers; one doubtless based on the eternal animosity of evil toward good, the result of the stubborn rebellion in men by nature, and the fact that this class subject themselves to the influence of unseen spiritual forces, which enter into and prompt continuously the subservient children of disobedience.

However, there is beside these a large class whose opposition to the promulgation of the Gospel grows out of misrepresentations which have been made to, or come by way of authorities whom they reverence or respect, whether that may be friendship, ministerial influence or the unverified opinions of an unthinking press.

Indeed, it may be said that considerable of the repugnance which has been felt and expressed by this class in regard to "Mormonism and the Mormons" is an evidence of loyalty to right, a protest against suspected evil, and a striking commentary in favor of the good which has been and is in the hearts of vast numbers of well-disposed and Christian people everywhere in the world.

The conservative, honest, God-fearing and God-seeking have not been willing to recognize "the impostor, the fraud, the hypocrite and the licentious." Men with a special "mission of delusion" could not possess the sympathy or expect the recognition of those classes whose pride is in their respectability, their virtue, their freedom from the contamination of "adventurers," albeit they may come in the name of the Lord.

Nor can it be urged fairly that it is every man's duty to investigate all public reports as to individuals, organizations or communities. Most persons have interests peculiar to themselves, or are linked with associations which satisfy, and with those whom it is presumed have leisure and special opportunities for discovering the truth. The very fact that men in connection with religious bodies in the very citadel of "Mormonism" proscribe and vilify their neighbors, whom they ought to know, "is confirmation strong as proof of Holy Writ," and the word—the published conclusions of such, individually and collectively, have an influence upon members and teachers of a similar faith as it were, around all Christendom and the world; for these men have so perverted the truth

that even the persecutions endured by the Saints have been used as testimony in corroboration of all they have advanced.

None but men who have labored in the mission field can comprehend this bastion of prejudice, this wall of distrust, this disinclination for intercourse, this stigma of un- or anti-christian character which the years have almost unconsciously established in the hearts of the best people, say of the British Isles, at least; and the conceptions of American character among many is that of cuteness, of deception, of ability, if not of intent, to take advantage of the unsophisticated and unsuspecting of all countries, including, perchance, their own.

Observation and experience of the influences which divert or mould men, have led us to feel charitable toward the fearful, the suspicious, the sensitive, the one who looks askance on "the stranger in a strange land," without introduction, without prestige, without funds, without the graces of address, without patronage, without influence, without respectability and without wealth, for the Elders have had but few of these, and those they did have were held to be but as a cloak for imagined and ulterior purposes.

But truth, like "murder, will out," and uncounted tourists have so lauded the good qualities of Utah's majority, that suspicion has become in part disarmed. The natural consequence has been that thoughtful men have asked how the fabrications of years can be harmonized with the facts of observation, and how does it occur that that universal law which says, that "like begets like," should have been so unceremoniously repealed in this particular and isolated "Mormon" question. From a world surfeited with this there has come an unexpected reaction, and there are many now who are willing to accord to that long misrepresented people many of the gifts, and not a few of the graces of a noble civilization.

One of the great factors in changing public sentiment, in many local points, has been the contact with those devoted missionaries whose unostentatious course has commanded respect. In numerous instances they have lodged with outsiders, who have been struck with their simplicity of life, their forgetfulness of self, their virtuous course of conduct, their earnestness of purpose, and their strange yet ready testimony. Comment upon these characteristics have gone upon the wings of the wind, and hosts, unappreciative of the Gospel, have learned to love their sterling integrity and religious decision. Tradesmen with whom they have dealt have been willing to trust them to any extent; families once scrupulously barred as against an enemy, have opened wide their doors; "welcome" has come from the pleasant smile and the ready hand, and to have the friendship of these humble servants of Jesus Christ has become more to many than the patronage of the clergy, or the assumed suavity of an ordinary minister.

In many instances brethren have been able to control the talent of outsiders for a public entertainment, as in Birmingham, to give a greeting with suggestive tears as in Chorley, to make an ovation to a faithful man as in Carlisle, and to testify to heartful interest and loving regards by words and presents which have meant sacrifice offered at the shrine of Love.

Now the Elders have not asked for this, it has been spontaneous, it has come unbidden, it has been done with a will, there has been such a manifestation of soul, of appreciation, that many—very many of the Elders have been humbled into the dust in gratitude to God the Giver. As to these unexpected and unforgotten friends, the recital of such of the brethren that have incidentally come to our ears, men like Elders Tenney, Frisbey, Hill, Wolfenden, Wright, Davis, and many others have given us great joy. The Lord is working with the brethren. Amid the nations the power of His Spirit is wonderfully manifest, investigators are increasing in numbers, friends are being created in all directions where the brethren are located, converts are warm and enthusiastic in giving invitations to their homes, to cottage meetings, to sabbath ministrations and to conference gatherings, there is a drift which surely comes from an increase of the spirit of Zion, and it is a strong testimony to the faithfulness and self-sacrifice of all the toilers in the mission field. "Surely this is the Lord's doing, and it is marvellous in our eyes."

N.

REGRETS.—We notice with regret on another page the death of President Partridge, whom we have had the pleasure of knowing for many years. Like many another who has gone, our preference is ignored by higher wisdom, as in many another case within our experience; but faithful workers are quite likely in as much demand on the other side as on this, and our loss is his and their eternal gain. President Partridge was uncle to President Lyman of this Mission, and the latter feels keenly the departure of a genial, devoted member of his family circle, while realizing in him that combination of good qualities which fit men for any sphere in the Kingdom of God, wherever the Father may desire his presence.

SPECIAL.—Mission and Conference Presidents are requested to furnish this office (not later than January 15, 1901) complete tithing reports and lists of names of tithe-payers for the current year. Those of the Saints who have been for any cause remiss in the payment of their tithing, have yet a little time in which to secure credit on this years' report, before it is sent to the office of the Presiding Bishop of the Church in Salt Lake City.

CHANGE OF ADDRESS.—The Irish Conference headquarters have been changed from No. 5 to 133, My Lady's Road, Belfast, Ireland.

CLERKS of Conferences would confer a favor by sending in reports of their services for publication as soon as possible after the close thereof.

RELEASE.—Elder H. G. Morrell of the London Conference is honorably released to return home on the s.s. *New England*, sailing from Liverpool December 20, 1900.

CONFERENCE NOTICE.—The Semi-annual Meetings of the Welsh Conference of the Church of Jesus Christ of Latter-day Saints will be held at

188, Cathays Terrace, Cathays, Cardiff, on Sunday, December 16, 1900. Services will commence at 2:30 and 6:30 p.m. All are invited.

ABSTRACT OF CORRESPONDENCE.

A GRAND AFFAIR.—"We mean to make Derby Sunday School the best in the Mission" is the resolution of its scholars, and sure enough a good start at doing so was made on Wednesday, Nov. 21, when a most enjoyable "Social," which bid fair for the title of "Banquet" took place. Sisters Annie Macdonald, E. Bradley and E. E. Cusworth took the matter in hand, and as nothing of the kind had previously been undertaken by the Sunday School, it was indeed a bold venture. Perhaps the greatest question which confronted the young sisters was, "how shall we get cups and saucers, etc.?" for they declined the offer of assistance from the elder members of the branch; but that difficulty was overcome by their bringing the necessary articles from their respective homes. The question of "eatables" was a simple one, for although a charge was made for each person, liberal contributions were made by senior members of the branch of all things tempting and nice, and at half-past six twenty-eight "Mormons" and two friends sat down to a most luxurious repast, the tables being adorned with flowers, palms, etc., and encircled with faces beaming with joy and smiles. President Walker, who along with Brother Joseph F. Smith, Jun., had come from Nottingham for the occasion, asked a blessing, when each one present commenced to demonstrate the uses of the inviting things piled upon the dishes and plates. That part of the program being completed in a satisfactory manner, an entertainment was given presided over by Brother John Lord, superintendent of the school, consisting of glees, songs, recitations, etc., in which Brothers D. H. Y. McAllister and Wheatley, the traveling Elders laboring in the branch, took part. The remainder of the evening was spent in chatting and games, which were much enjoyed. The grand Spirit of Heaven was truly in the midst throughout the whole evening, and the party separated expressing satisfaction and delight with the "Sunday School Social."

BIRMINGHAM CONFERENCE.

THE Semi-annual Meetings of the above Conference were held in the Wretham Road Assembly Rooms, on Sunday, December 2nd.

President Platte D. Lyman and his counselors, James L. McMurrin and H. W. Naisbitt, also President Seth Pixton of the Norwich Conference, President Frisby of the Birmingham Conference, and all the Elders were present, and as visitors Sister Heap of the Bradford Conference House, and Sister Groves from that district.

10:30 a.m. Singing, "We thank Thee, O God, for a Prophet." Prayer by Elder E. E. Jenkins. Singing, "Arise, my soul, arise."

President Frisby in a few words welcomed all to the Conference, and hoped that all had come together to worship God and receive His blessings.

The secretary presented the general authorities of the Church and the Presidency of the European Mission, which were unanimously sustained; also Elder J. H. Frisby as President of the Birmingham Conference, W. J. Startup as Clerk, and the Elders who were appointed to their different fields of labor as follows:—Birmingham—W. J. Startup, Geo. H. Sperry, J. H. Hobson, Arthur N. Taylor; Handsworth—Jos. J. Daynes, Jr., E. E. Jenkins; Northampton—D. H. Robison, Jas. Cooper, Jas. Howard, George Perkins; Wolverhampton—E. T. Lloyd, J. B. Harris, Thos. Forsyth, W. J. Kelly; Cradley Heath—A. D. Challis, D. L. Brown; Kidderminster—W. J. Cox, Samuel C. Howard; Warwick—G. H. Toone, John E. Lunt; Worcester—Wm. Checkett, P. G. Droubay; Coventry—J. H. Crump, Thos. H. Lewis.

The statistical report was then read as follows: No. of Branches, 3. Missionaries from Zion—High Priests, 2; Seventies, 25. Local Priesthood—Elders, 18; Priests, 8; Teachers, 10; Deacons, 6; members, 328; total with officers, 370; children under eight years of age, 80; total number of souls, exclusive of Missionaries from Zion, 450. Tracts distributed—49,733. Books distributed—428. Strangers' houses visited—with first tract only, 10,971; by invitation, 918. Gospel conversations, 3,332. Meetings held—indoors, 527; out-doors, 262. Baptized—37. Emigrated—over eight years of age, 7; under eight years of age, 4. Died, 2. Removed, 2. New subscribers for STAR, 5.

Elder Jas. Howard then spoke, and was followed by Elder G. H. Toone, both in earnest words expressing their love of the Gospel and its work, as well as their desires as to the future.

President Platte D. Lyman was pleased to meet the Saints on this occasion, and said the Church organization just sustained was characteristic of the Latter-day Saints, and to sustain the Priesthood was a duty and a privilege enjoined by revelation, then commended the President, Elders and Saints of the Birmingham Conference, on the fact of so many baptisms.

Singing, "Lord dismiss us." Benediction by President Seth Pixton.

2:30 p.m. Singing, "Glory to God on high." Prayer by Elder G. H. Sperry. Singing, "Lord, Thou will hear me when I pray."

Elder E. T. Lloyd was the first speaker, he dilated on the growth of the Latter-day Saints from a mere handful of people to the present magnitude of the great latter-day work known throughout the world.

President Seth Pixton of the Norwich Conference urged the Saints to keep on with the progress being made, seek for the Spirit of God, that they might be built upon the rock of revelation.

President James L. McMurrin said the Latter-day Saints believe that this is a day when prophets are upon the earth, and that the time had come when the promised angel had restored the truth. The messengers of God were preaching this latter-day truth which had been restored. He then cited to the congregation the appearance of angels in ancient times, and the necessity for the same in this age, that the authority of God might be restored from the heavens; nor is this unreasonable if He sent them as His messengers in former times.

The choir rendered an anthem entitled, "Praise ye Jehovah." Benediction by Elder W. J. Startup.

6:30 p.m. Singing, "The Spirit of God like a fire is burning." Prayer by Elder J. J. Daynes, Jr. Singing, "Softly beams the sacred morning."

Elder D. H. Robison was the first speaker. He said the message delivered by the Elders is done with great persistence, and they preach the Gospel that its recipients may enjoy the fruits of the Spirit, which are peace, joy, love, long-suffering, gentleness, goodness, faith, meekness and temperance. There are no divisions in the Gospel, its believers are all of the same body, one spirit, one Lord, one baptism, one faith. In the primitive church these spiritual gifts followed through the same spirit, and yet Paul could see the great apostacy which was to come.

President Henry W. Naisbitt closed with a discourse which took the remaining time.

President Frisby then bore his testimony, and asked the people to consider the things of God for their own salvation, urged the reading of the Bible and prayer to God for light, and then accept the truth when found.

The choir sang an anthem entitled, "The Song of the Redeemed." Benediction by President Platte D. Lyman.

Monday, 10 a.m. A Priesthood Meeting was held in Hunter Vale Chapel, where the Elders gave their reports and received good instructions from Presidents Naisbitt, McMurrin and Lyman, there was a good spirit and a united body of Elders equal to any in the mission. In the evening a Grand Concert was given in the Wrexham Road Assembly Rooms, which lasted two hours and a quarter, sweet singing, good music etc. It was an enjoyable event and appreciated by the crowded house, and President Frisby and the Elders desire to thank all those who took part.

W. J. STARTUP, Clerk of the Conference.

THE "PAST" EXPOSITION.

YES—though it seems half strange to pen the lines—that great and wonderful Universal Fair is over; its glories and its marvels are as a tale that is told; they have vanished, even as a spectre at dawn-break, or as mist in the sunshine. For the greater part of the year it was with us, and attracted strangers from the uttermost parts of the earth to our city. It had its ineptitudes and shortcomings, as all undertakings on such a colossal scale are bound to have; but it also had its consummate excellencies for us to take with us as a magnificent memory into the new century. Success or failure, it was a spectacle of unparalleled splendor, and in no other capital of the world could such an Exposition have been given than in bright, beautiful, bewitching Paris.

As a general rule there is nothing more boring to read than statistics, so I do not propose to go into any. Still, it may interest you to know that the number of entries recorded by the Exposition turnstiles is just 50,859,935. There were 65,000,000 of tickets issued, and 47,760,803 have been used. At the Big Show of 1889, the sum total of entrances was 32,350,297. Of the strangers who thronged to the mauve and gold *Porte*

Monumentale this year, Germans were decidedly the most numerous. English folks kept aloof, and the reason was doubtless partly because of the troubled year of war for Angleterre, and partly because of the flagrant insults levelled at the Queen by a certain section of the French press.

We heard a lot beforehand of a great fete which was to close the Exposition, of torchlight processions, and of sweet-voiced singers who were to warble a grand and glorious valedictory hymn. Those of us who looked forward to a sumptuous farewell festival were grievously disappointed, for nothing could have been tamer than the manner in which Paris said goodbye to the Big Fair that entertained the universe for seven pleasant months. The morning of the last day was bright and sunny, and the silvery grey mist of the early hours made us think of young April. Five tickets were charged for entrance to the Show all through the day; but when I tell you that the tickets were only one *sou* apiece, so the price of admission was within the reach of all. It was at night that I paid my visit, and a thin rain drizzled down from chilly skies. A chillier, more miserable November evening could hardly be imagined; yet the vast grounds were pretty well crowded, and an immense throng stood taking their last long lingering look at the illuminated fountains of the Chateau d'Eau in the Champ de Mars. And, indeed, they were worth looking at; those who never saw them can scarcely form the faintest conception of their beauty. There was the Chateau d'Eau blazing with thousands of ever-changing lights, and down its many steps rushed a continual cascade of sparkling water. The fountains in front flung their jets high into the air, and you viewed the fairy-like scene as through a gauzy, gleaming veil.

There was something indefinitely melancholy about those final hours, and the sadness of the night augmented the mournful feeling. The trees in the Rue de Paris had blossomed and withered as the people walked beneath them, and their bare, bleak branches whispered of the snows and storms of the coming winter. There in that gay street, where the violins of the "*tziganes*" were for the last time wailing out the "Beau Danube Bleu" waltz, people of all nations had laughed and been merry. We remembered the Rue, now so cheerless and sombre, as it was in the glad summer days, when harlequin and columbine had stood at the portals of their gilded baraques, and the gay Parisienne, with her butterfly-like parasol, had strolled beneath the green branches in the sunlight.

At eleven o'clock a cannon was fired from the Eiffel Tower, and immediately afterwards the drums sounded the retreat. The Exposition was over. Through the gates poured the people like the waves of a human sea, leaving the grounds of the Great Fair to shadows and silence. As I sat in the fiacre which bowled me homewards, the Italian girl's "perhaps in ten years' time" kept coming into my mind. What will have happened in the great world in that period? Will Paris have another Exposition, even more wonderful than her last? And the people of France, will they be a wiser, mightier, and a better nation? In ten years from now graves will be lying thickly along all our paths—the graves of dead hopes, perished dreams, and unrealised ambitions. But monuments everlasting and triumphant over death may be raised; and as for us, whether we be

Englishmen or Frenchmen, we shall either have gone forward or have dropped behind.—*Cor. Liverpool Post.*

CORROBORATIVE EVIDENCE.

SINCE that remarkable record of the early inhabitants of America—the Book of Mormon—was first published, there have been numerous discoveries in different parts of this continent, which are veritable testimonies of the truth of its historical narrations. North and South and Central America have all furnished relics of the past, in the shape of ruined cities and temples, aqueducts, canals, pottery, weapons of war, hieroglyphics, skeletons and remains of civilized and semi-civilized life and arts, that fit in with the theory and corroborate the testimony found in the Book of Mormon. But the religious portions of the record are so interwoven with the history it contains, that neither can be taken from the other without destroying the entire work. That which sustains one part also bears up the other, and gives evidence of the truth of the whole volume.

On of the most recent developments in this line of evidence, was published in the *New York World* monthly for October. It is of such interest to readers who pay attention to the antiquities of our country, and also to believers in the book revealed and translated by the gift and power of God, for the benefit of mankind in the latter days, that we reproduce it in full as follows; it is entitled "Tables of the Law in a Michigan Mound":

"Wyman, Michigan, September 6.

"A tablet graven in an unknown language with what appears to be the Ten Commandments is the most interesting of many extraordinary antiquities from a mound north of this village, and now lying about in farmhouses and barns.

"Other curiosities from the mound are sarcophagi containing what appear to be burned human remains, flint spear heads scratched with rude pictures suggesting Noah's flood, pottery, ornaments and weapons.

"Are these things relics of the mysterious civilization that dominated this land before the Indian arose to trample it under foot? Only an archaeologist can answer the question. That the curiosities were not 'planted' by some practical joker is proved by the fact that great pine trees some centuries old have grown over the mound since the articles were buried there.

"No inhabitant of this region can read the inscriptions on tablets or sarcophagi, but in a general way will recognize the characters and style of decoration as resembling Egyptian or Assyrian antiquities. This, to the lay mind, deepens the mystery and recalls the scientific theory recently exploited in the *Sunday World* that the American Continent was the cradle of the human race, and that the tide of emigration was from Alaska to Asia, instead of *vice versa*.

"Wyman is a lumbering town with two saw mills. All the country thereabouts has been lumbered off so thoroughly that nothing but legions of pine stumps meet the eye in every direction.

"More absorbed in thinking of the timber supply and the problem of livelihood, the local folk were only mildly interested when S. O. Scotford, then a painter living in Edmore, four miles south, disintered from the mounds some curious objects the like of which had never been seen before.

"Scotford is known as an eccentric character of a rather inventive mind, and his discoveries were viewed with scepticism. But other persons began to dig and find similar curiosities. The largest collection is that of Hiram